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Research Article

Measuring the Influence of Philosophy on Arab *Balaghah*: A Critical Study of Amin al-Khuli's Thought

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Abstract: This article aims to explore the relationship between philosophy and *balaghah*, as well as the mutual influence between the two, focusing on Amin al-Khuli's "*Manahij Tajdid Fi al-Nahw Wa al-Balaghah Wa al-Tafsir Wa al-Adab*." The relationship between philosophy and *balaghah* is a rarely discussed topic, so this article offers a new perspective on the study of Arabic literature and philosophical thought. In this study, the main sources analyzed are al-Khuli's works as well as several relevant articles and books, both those that discuss al-Khuli's thoughts directly and those that highlight the historical development of philosophy and *balaghah*. The method used is descriptive-analytical, in which the research deeply examines primary and secondary literature related to the topic. The author attempts to identify the elements of philosophy in classical *balaghah* works, as well as to trace the

traces of philosophical thought in the *balaghah* tradition. The research also examines the important role of the translation of Aristotle's works into Arabic, which enriched the development of both disciplines. The results show that philosophical thought has long been present in the works of *balaghah* figures. This influence can be seen in written works that combine elements of philosophy and *balaghah*. Furthermore, the translation of classical Greek philosophical texts by Arab scholars further reinforced the importance of understanding philosophy for *balaghah* scholars. In conclusion, the relationship between philosophy and *balaghah* is mutually influential.

Keywords: Influence of philosophy; *Balaghah*; Amin al-Khuli; critical study; Islamic thought

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi hubungan antara filsafat dan *balaghah*, serta pengaruh timbal balik antara keduanya, dengan fokus pada karya Amin al-Khuli yang berjudul *Manahij Tajdid Fi al-Nahw Wa al-Balaghah Wa al-Tafsir Wa al-Adab*. Hubungan antara filsafat dan *balaghah* merupakan topik yang jarang dibahas, sehingga artikel ini menawarkan perspektif baru dalam kajian sastra Arab dan pemikiran filosofis. Sumber utama yang dianalisis adalah karya-karya al-Khuli serta beberapa artikel dan buku relevan lainnya, baik yang membahas pemikiran al-Khuli secara langsung maupun yang menyoroti perkembangan historis filsafat dan *balaghah*. Metode yang digunakan adalah deskriptif-analitis dengan menelaah secara mendalam literatur primer dan sekunder yang berkaitan dengan topik. Penulis berupaya mengidentifikasi elemen-elemen filsafat dalam karya-karya *balaghah* klasik, serta menelusuri jejak pemikiran filosofis dalam tradisi *balaghah*. Penelitian ini juga mengkaji peran penting penerjemahan karya-karya Aristoteles ke dalam bahasa Arab, yang memperkaya perkembangan kedua disiplin ilmu tersebut. Hasil penelitian menunjukkan bahwa pemikiran filosofis telah lama hadir dalam karya-karya tokoh *balaghah*. Pengaruh ini dapat dilihat dalam karya-karya tertulis yang menggabungkan elemen-elemen filsafat dan *balaghah*. Lebih lanjut, penerjemahan teks-teks filosofis Yunani klasik oleh para sarjana Arab semakin memperkuat pentingnya pemahaman filsafat bagi para ahli *balaghah*. Kesimpulannya, hubungan antara filsafat dan *balaghah* saling mempengaruhi satu sama lain.

Kata Kunci: pengaruh filsafat; *Balaghah*; Amin al-Khuli; critical study; Islamic thought

INTRODUCTION

The study of the relationship between philosophy and *balaghah* has been carried out by many academics. Some of the studies on the relationship between philosophy and

balaghah are the results of studies by Ilham Fatkhu Romadhon, et al.,¹ Hadi Wibowo,² Muhammad Bahar Akkase,³ Sampiril Taurus,⁴ Tati Nurhayati, et al.,⁵ and Sholahuddin al-Ayyubi.⁶ All researchers agree *balaghah* which is part of the Arabic language contains broad aspects, in the sense that it not only contains linguistic aspects but also philosophical aspects, so there is indeed a close relationship between Arabic philosophy and literature both from ontological, epistemological, and axiological aspects.⁷ In terms of history, the intersection of these two sciences is in the flow of Western realism which influences modern Arabic literature, both poetry and prose.⁸ Realism made the Arab poets who were then in crisis due to colonialism realize that love poems were irrelevant to the reality experienced by the community. As a result, writers began to stir up the principles of statehood, nationality, and humanity. It's just that the adoption of Western realism in some aspects is contrary to Islamic teachings.⁹ This shows that the discussion of the relationship between philosophy and *balaghah* is always an interesting topic to be discussed as well as important to be studied in more depth.

However, the discussion related to Amin al-Khuli's perspective on philosophy and *balaghah* has not received much attention from experts. The studies conducted by Aminullah,¹⁰ Masjudi,¹¹ Ramadhani,¹² Najiha Khurin,¹³ and Mofid¹⁴ raised the topic of the method of interpreting the Qur'an with a literary approach as a product of Amin thought. The method that has been initiated by al-Khuli has brought a renewal in the interpretation

¹ Ilham Fakhtu Romadhon and Farika Riskiyah, "Hubungan Karya Sastra Dan Filsafat," *Jurnal Tifani* 2, no. 2 (2022): 57–62, <http://www.tifani.org/index.php/tifani/article/view/31/23#>.

² Teguh Hadi Wibowo, "Persinggungan Filsafat Dengan Bahasa Arab," *Kilmatus: Journal Of Arabic Education* 1, no. 2 (2021): 105–14, <https://doi.org/10.55352/pba.v1i2.64>.

³ H Muhammad Bahar Akkase Teng, "Filsafat Kebudayaan Dan Sastra," *Jurnal Ilmu Budaya* 5, no. 1 (2017).

⁴ Sampiril Taurus Tamaji, "Pembelajaran Bahasa Arab Dalam Perspektif Filsafat Ilmu," *Jurnal Ilmiah Pendidikan Bahasa Arab* 1, no. 2 (2020): 80.

⁵ Tati Nurhayati et al., "Misnatun," *Posisi Ilmu Bahasa Arab Dalam Kajian Islam (Perspektif Filsafat Ilmu)* 12, no. 1 (2020).

⁶ Sholihudin Al-Ayyubi, "Hubungan Filsafat Dan Bahasa Arab (Studi Tentang Keterkaitan Filsafat Dan Bahasa Arab)," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 1 (November 3, 2019): 54–76, <https://doi.org/10.37812/fikroh.v12i1.40>.

⁷ Al-Ayyubi.

⁸ Mohammad Yusuf Setyawan, "The Effect of Western Philosophical Realism (Al-Maḏhab Al-Wāqī'ī) Toward Modern Arabic Literature / Pengaruh Aliran Realisme (Al-Maḏhab Al-Wāqī'ī) Barat Terhadap Sastra Arab Modern," *Lughawiyah: Journal of Arabic Education and Linguistics* 3, no. 2 (2021): 161, <https://doi.org/10.31958/lughawiyah.v3i2.4838>.

⁹ Studi Bahasa dan Sastra Arab et al., *Diwan?: Jurnal Bahasa Dan Sastra Arab Aliran Realisme Dalam Karya Sastra Arab*, vol. 12, 2020.

¹⁰ M Aminullah, "Hermeneutika Dan Linguistik Perspektif Metode Tafsir Sastra Amin Al-Khuli," *Jurnal Online Kopertais Wilayah* 9, no. 2 (2016).

¹¹ Masjudi, "Amin Al-Khuli Dan Pengaruhnya Dalam Studi Qur'aniyyah," *Paper Knowledge . Toward a Media History of Documents*, 2014.

¹² Wali Ramadhani, "Amin Al-Khuli Dan Metode Tafsir Sastrawi Atas Al-Qur'an," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 2, no. 1 (October 4, 2017): 1, <https://doi.org/10.32505/tibyan.v2i1.222>.

¹³ Aisy Najiha Khurin'in, "Tafsir Sastra Kontemporer Oleh Amin Al-Khuli Dan Aisyah Abdurrahman Bint Al-Syathi'," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (2023): 62–71, <https://doi.org/10.58518/alfurqon.v6i1.1743>.

¹⁴ Moh. Mofid and Mohammad Zainal Hamdy, "Dekontruksi Pendekatan Kritik Sastra Terhadap Al-Quran Perspektif Amin Al-Khuli," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 4, no. 2 (October 13, 2021): 238–53, <https://doi.org/10.36835/alirfan.v4i2.5069>.

which was previously dominated by the *bi al-ma'tsur* approach, becoming *bi al-ra'yi* by placing the Qur'an as a sacred literary text.¹⁵ As a reformer, al-Khuli not only contributed his thoughts in the field of tafsir but also in fields such as philosophy and its relationship with the Arabic *balaghah*.

This article will examine the relationship between philosophy and *balaghah* based on the perspective of Amin al-Khuli using a *library research* approach.¹⁶ *Library research* is carried out by searching the literature to obtain data on the research theme.¹⁷ The book *Manahij Tajdi d fi al-Nahw wa al-Balaghah wa al-Tafsir wa al-Adab* written by Amin al-Khuli is the primary source of this article. The discussion will focus on the *Balaghah Arab* chapter and the Influence of Philosophy in it, which is on pages 108-128. The other articles and books are secondary sources as well as supporters of existing data.

To elaborate on the study, this article uses *content analysis*. First, the author identifies problems related to the study of the influence of philosophy on the Arabic language, then conducts data collection and examines the literature that discusses the same topic and relates it to the views of Amin al-Khuli based on the book he wrote. Furthermore, the data that had been systematically identified and arranged were abstracted by analyzing each other's data with in-depth analysis, then conclusively as temporary conclusions.¹⁸

RESULT AND DISCUSSION

Philosophy in the Study of Linguistics and Literature

The development of philosophy has had a significant influence and contribution to various other fields of science including the philosophy of language.¹⁹ The Philosophy of language is always understood from two different perspectives, namely first as a tool for analyzing concepts, and second as a study of the language material analyzed. In the interrelation of concepts and analysis, philosophy has given birth to language about forms of *expression* and *meaning*. Language forms are generally represented by grammar, while meaning is discussed in depth in semantic studies.²⁰ In the context of learning Arabic, the philosophy of science is also important to provide the necessary frame of mind so that the understanding of Arabic can be achieved as optimally as possible.²¹ Thus, philosophy has a significant role in the study of Arabic literature, especially in the context of understanding, solving Islamic educational problems, and learning Arabic.

¹⁵ Aisy Najih Khurin'in, "Tafsir Sastra Kontemporer Oleh Amin Al-Khuli Dan Aisyah Abdurrahman Bint Al-Syathi'," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (June 30, 2023): 62–71, <https://doi.org/10.58518/alfurqon.v6i1.1743>.

¹⁶ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 1–6.

¹⁷ Penelitian Studi Kepustakaan Putra, *Penelitian Kepustakaan (Library Research)*, 2020.

¹⁸ A.M. Irfan Typhoon Asfar, "NARRATIVE ANALYSIS, CONTENT ANALYSIS, AND SEMIOTIC ANALYSIS (Qualitative Research)," *Researchgate.net*, 2019.

¹⁹ A Khudori Soleh, *Mencermati Sejarah Perkembangan Filsafat Islam*, vol. 10, 2014.

²⁰ Muh. Sabilar Rosyad et al., "Bahasa Arab Dalam Tinjauan Filsafat Pengetahuan (Studi Korelasi Filsafat Sebagai Sentrum Kajian Bahasa Arab)," *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya* 7, no. 1 (March 23, 2023): 166–84, <https://doi.org/10.52266/al-afidah.v7i1.1292>.

²¹ Taurus Tamaji, "Pembelajaran Bahasa Arab Dalam Perspektif Filsafat Ilmu."

Philosophy in the study of literature is an interesting and complex topic.²² Philosophy can be considered as a science that associates scientific thought or the science of thinking, while literature is an art that appears in the form of poetry, prose, and drama.²³ The relationship between philosophy and literature can be seen from various perspectives, including its content, as well as the values conveyed.²⁴ Literature and philosophy complement each other in talking about the human world, with literature functioning to communicate philosophical values based on literary characters. Philosophy and literature have had a close relationship since ancient times, where literary works often show certain philosophical ideas that are embraced or proffered by their authors.²⁵ Literary works can also contain philosophical values, so philosophy will be meaningful in literature if literature is filled with philosophical values.

Philosophy in the Study of Arabic Literature (*Balaghah*)

Philosophy has an important position in the study of Arabic literature, especially in the context of understanding and solving Islamic religious problems.²⁶ Philosophy is considered a tool for understanding and solving problems based on the relationship between theory and practice. In addition, there is a close relationship between philosophy and Arabic, where Arabic not only contains linguistic aspects, but also philosophical aspects, so there is an ontological, epistemological, and axiological relationship between the two.²⁷ Epistemologically, that knowledge of language comes from reason, not from sensory experiences because sensory experiences essentially use reason. Without reason, those sensory experiences would not work.²⁸ When viewed from its axiological aspect, language is a discussion related to the problem of beauty (aesthetics) as Aristotle argues that the essence of beautiful art or beauty lies in imitation. In addition, there is a great value in usefulness for humans in life.²⁹

As one of the branches of science in Arabic, the development of *Balaghah* science has several phases until it is present and can be studied by academics. The beginning of the emergence of this science is suspected by the desire to interpret the Qur'an by previous scholars because of the many verses of the Qur'an that need further understanding to

²² Roisah Fathiyatur Rohmah, "Pengaruh Pemerintahan Terhadap Kritik Sastra Arab Masa Umayyah Dan Abbasiyah," *A Jamiy: Jurnal Bahasa Dan Sastra Arab* 10, no. 2 (2021): 271, <https://doi.org/10.31314/ajamiy.10.2.271-283.2021>.

²³ Teng, "Filsafat Kebudayaan Dan Sastra."

²⁴ Muhammad Syihabuddin, Kayan Manggala, and Siti Nurkholisoh, "The Interrelation of *Balaghah* and Egypt: Study of Amin Al - Khuli ' s Thought," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 2 (2024): 406–21, <https://doi.org/10.21154/tsaqofiya.v6i2.403>.

²⁵ Romadhon and Riskiyah, "Hubungan Karya Sastra Dan Filsafat."

²⁶ M. Abdul Hamid, "*Al-Balaghah*; Antara Pengetahuan Dan Disiplin Ilmu (Perspektif Sejarah Bahasa Dan Sastra Arab)," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 3, no. 1 (October 17, 2011), <https://doi.org/10.18860/ling.v3i1.574>.

²⁷ Al-Ayyubi, "Hubungan Filsafat Dan Bahasa Arab (Studi Tentang Keterkaitan Filsafat Dan Bahasa Arab)."

²⁸ Al-Ayyubi.

²⁹ Al-Ayyubi.

understand its purpose and purpose.³⁰ In particular, the tafsir of the Qur 'a examines its linguistic elements, for example, the tafsir of al-Kasyaf compiled by al-Zamakhsyari. From here began to emerge sciences that are closely related to linguistic aspects such as the science of nahwu, and Sharaf, including science which is part of the science of balaghah, namely bayan, ma 'ani, and badi'.³¹

Historically, the essence of the science of balaghah has been inherent and ingrained in the daily language of the Arabs, apart from the existing Arabic sciences such as nahwu, sharf, isytiqaq, and others. In the time of Jahiliyyah, something was interesting about how the Arabs at that time showed or showed the flexibility of their language. They have a routine activity called aswaq adabiyah which can also be called the literary market. The activity will be prioritized to poets or anyone who wants to express and show their literary works that there is no doubt about their ignorance and invulnerability. Arabs at that time who were articulate and intelligent sorted out the words they said when dealing with a problem and had the image and potential to become a tribal leader or leader in every ceremony of their activities.³²

Poets make use of their expertise such as in word selection, diction, and series of sentences that form interesting meanings and even give the impression of personality to attract people's attention and make their expertise a fulfillment of their daily lives. Some of the famous poets at that time were Amru Ibn Kulthum, Zuhair Ibn Abi Salma, Tarfah, Umru al-Qais, Al Khansa, al-Dubyani, Lubain bin Rabiah, and others. They are all scattered in the markets in expressing their work such as Ukaz market, Dul Majaz market, and Majnah market. Thus, the expertise and abilities of pre-Islamic Arabs or before the revelation of the Qur'an have been seen from the scientific side of the practical balaghah or uslub lughowi. The development of Uslub lughowi or the Arabic style that they practice is not only focused on the expertise of poetry and poetry, but the skill in reading and writing in various fields, both scientific studies, music, art, and others cannot be doubted.³³

Philosophical Approaches in *Balaghah* Studies

In its historical line, *Balaghah* has developed quite significantly with the use of interdisciplinary approaches, including philosophy. In studying the science of *balaghah*, an understanding of philosophy is also important to provide the necessary frame of mind so that an understanding of the beauty of language and language style in Arabic literature can

³⁰ Ilma Amalia and dan R. Edi Komarudin, "Sejarah Perkembangan Dan Cakupan Ilmu *Balaghah* Al- Qur ' an Dalam Kitab Durus Fi Ilmi *Balaghah* Karya Syeikh Muayyin Daqiq Al-Amili," *Madani: Jurnal Ilmiah Multidisiplin* 1, no. 5 (2023).

³¹ Faisal Mubarak, "Selayang Pandang Perkembangan *Balaghah* (Telaah Kritis Terhadap Sejarah Perkembangan *Balaghah*)," *Al-Muqoyis*, 2014.

³² Abdul Wahab Syakhrani and Saipul Rahli, "Latar Belakang Munculnya Ilmu *Balaghah*, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2022): 59–71, <https://doi.org/10.54443/mushaf.v3i1.88>.

³³ Ilma Amalia and R Edi Komarudin, "Sejarah Perkembangan Dan Cakupan Ilmu *Balaghah* Al- Qur ' an Dalam Kitab Durus Fi Ilmi *Balaghah* Karya Syeikh Muayyin Daqiq Al-Amili," *Madani: Jurnal Ilmiah Multidisiplin* 1, no. 5 (2023): 241–49.

be achieved as optimally as possible.³⁴ The rise of literature in the West is marked by the birth of a widely developed literary school. The flow in a literary work usually develops at a certain time. In every literary period, it is generally always followed by other streams that became fashionable at that time. Thus, the elements of the flow that become fashionable in literary works of a certain period become characteristic of the literary work in question.³⁵

The literary flow has been developing for a long time in Europe. In the world of Arabic literature, especially during the Abbasid period, there was a school known *asal-badī* ' (*maḏhabal-badī*) which was pioneered by Abu Tammam. But clearly, all literary schools that developed both in the Arab world and in the Western world emerged after the time of the resurrection. In its development, many literary schools emerged in the West and were later adopted in modern Arabic literary works. They are classicalism (*al-maḏhab al-kalāsīkī*), *romanticism* (*al-maḏhab al-rūmantīkī*), *realism* (*al-maḏhab al-wāqī 'ī*), *symbolism* (*al-maḏhab al-ramzī*), *parnassianism* (*al-maḏhab al-barnāsī*), *idealism* (*al-maḏhab al-mizālī*), *naturalism* (*al-maḏhab al-ṭabī 'ī*), *existentialism* (*al-maḏhab al-wujūdī*), and *surrealism* (*al-maḏhab al-suryālī*).³⁶

The flow of realism emerged as a response to the flow of romanticism that leaned on literary subjectivity and the depiction of objects filled with imagination. Realism emerged after the French Revolution in 1830 with the characteristics of describing objects by existing reality and not drowning in imagination. However, in reality, realism is more inclined to describe the ugliness of the object depicted. Among the well-known patterns of realism are bourgeois realism, naturalist realism, and socialist realism. Next, the flow of Western realism also influenced modern Arabic literature, both poetry and prose.³⁷

The adoption of realism in Arabia is strongly influenced by Arab culture and culture so Arab realism still has a peculiarity that is different from Western realism. It is undeniable that Western realism contains many elements that are contrary to Islamic teachings so it requires Arab literary figures to be wise in adopting realism from the West. Realism was born from the influence of the philosophy of positivism, empiricism, and dialectical materialism which in its rules contradicted Islamic teachings in several aspects.

Amin al-Khuli's Efforts in Tracking History

Balaghah in a nutshell is a science related to the art of speaking and the search for beauty in it. Then how can such a beautiful speech be achieved? And with what did that happen? Here is the role of philosophy in answering these questions. The two have a close relationship and a strong relationship.³⁸ Philosophy seeks to understand the essence of

³⁴ Akhmad Agung Syahputra, "Analisis Filsafat: Retorika Aristoteles Dalam Meningkatkan Kemampuan Public Speaking Dan Relevansinya Pembelajaran," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 7, no. 1 (February 1, 2022): 15–25, <https://doi.org/10.24815/jimps.v7i1.16162>.

³⁵ Mohammad Yusuf Setyawan et al., "THE EFFECT OF WESTERN PHILOSOPHICAL REALISM (AL-MAḏHAB AL-WAQI'Ī) TOWARD MODERN ARABIC LITERATURE PENGARUH ALIRAN REALISME (AL-MAḏHAB AL-WAQI'Ī) BARAT TERHADAP SASTRA ARAB MODERN," 3, No. 2 (2021).

³⁶ Setyawan, "The Effect of Western Philosophical Realism (Al-Maḏhab Al-Wāqī'ī) Toward Modern Arabic Literature / Pengaruh Aliran Realisme (Al-Maḏhab Al-Wāqī'ī) Barat Terhadap Sastra Arab Modern."

³⁷ Abdul Hamid, "Al-Balaghah; Antara Pengetahuan Dan Disiplin Ilmu (Perspektif Sejarah Bahasa Dan Sastra Arab)."

³⁸ Romadhon and Riskiyah, "Hubungan Karya Sastra Dan Filsafat."

beauty, how humans perceive it, and the methods humans use to express that feeling of beauty. All these philosophical images are closely related to *balaghah*, which is the science of the art of conveying feelings through words and exploring the meaning of beauty in them.³⁹

Thus, it can be seen that there is an ongoing relationship between philosophy and *balaghah* that has a significant impact on *balaghah* itself. In his presentation, al-Khuli sought to investigate the extent to which the philosophical thinking of the figures (which will be discussed hereafter) influenced the study of *balaghah* in a certain period and environment. al-Khuli analyzed the relationship through the three main disciplines of *balaghah*, namely *ma'ani*, *bayan*, and *badi'*. The thing that needs to be emphasized is that not all of their thinking is influenced by the reality of philosophy and *balaghah*. There are times when these characters do not prioritize aspects of beauty in their philosophical thinking, or maybe their *balaghah* has a special direction so that it is not influenced by philosophy, or even there is an influence that they are not aware of themselves.⁴⁰ Therefore, it is important to understand the philosophical characteristics of these figures, and then look for their concrete impact on their *balaghah* work.

Arabic philosophy, more accurately known as Islamic philosophy arose after the attention to ideas that originated from earlier civilizations, especially the Greek civilization. These philosophical matters were introduced into the Islamic environment which had a strong religious foundation, so there was a tug-of-war between religion and philosophy. Sometimes they managed to unite philosophy with religion, while at other times they rejected it and gave objections. This was the beginning of the *kalam*-philosophical movement, which later developed into one of the great schools of Islamic philosophy. Over time, the science of *kalam* gradually transformed into philosophy, so that it became a common view that only a philosopher or philosopher dared to enter the world of *kalam*.⁴¹

From this explanation, it can be seen that when al-Khuli stated that the *balaghah* was influenced by the science of *kalam* he was asserting that the *balaghah* was influenced by philosophy. Similarly, if he says that someone is an expert in the science of *kalam*, argues in the science of *kalam*, or has work in the field of *kalam*, then this is another way to state that the person is a philosopher and is interested in the field of philosophy.

***Balaghah* Figures at Once a Philosopher in Time**

Amin al-Khuli observed that the *balaghah* in its various phases always lived under the influence of philosophers. Most of the figures who devoted themselves to the *balaghah* were philosophers or people who studied philosophy. In the early stages of the development of *balaghah*, several of its main characters can be found, such as Sahl bin Harun who died in 220 H. He was a judge who had a deep understanding of philosophy. Then there was Abu Usman Amr bin Bahr al-Jahiz who died in 255 H. He is also a judge who has studied the works of philosophers from various cultures such as Greece, Persia, Rome, and India. Al-Jahiz is also a figure of the Mu'tazilite school, who gave his school its

³⁹ Amin Al-Khulli, "مناهج التجديد في علم النحو و البلاغة و التفسير و الأدب" (Cairo: Mahrajan al-Qira'ah li al-Jami', 2003).

⁴⁰ Al-Khulli.

⁴¹ Al-Khulli.

name with the name al-Jahiziyah. In addition, there is also Qudamah bin Ja'far al-Katib who died at the end of the 3rd century AH or the beginning of the 4th century AH. He is one of the philosophers and recognized figures in the field of mantiq.⁴²

Other figures such as Abdul Qadir bin Abdul Rahman al-Jurjani who died in 471 H. He was a scholar of kalam with the Ash'ari school of thought. His most monumental work is "Dalail al-I'jaz", this book is intended to show the evidence and arguments for the miracles of the Qur'an, especially in terms of the beauty of the Arabic language and its literary values.⁴³ On the other hand, there is Abu al-Qasim Mahmud bin Umar al-Zamakhsyari, who died in 358 H. He was an expert in theology with the Mu'tazilah school. Furthermore, Abu Ya'qub Yusuf bin Abi Bakr Muhammad bin Ali al-Sakkaki, who died in 626 AH, also played a major role in the science of kalam.⁴⁴

In addition to those mentioned above, there is Al-Audhuddin Al-Ijji Abdurrahman bin Ahmad who died in 756 H. He was a leader in the science of kalam and was famous for his work, "al-Mawaqif". In addition, there is also al-Sa'ad Sa'duddin Mas'ud bin Umar al-Taftazani, author of "al-Zāfir fīSyarh al-Talkhīs" who is an expert in kalam and mantiq. He also wrote lectures on "al-'Aqā'id" and "al-Maqāsid" in the science of recitation, as well as the lecture "al-Shamsiyyah" in the science of mantiq. Then, there is Sayyid al-Sharifal-Jurjani Ali bin Muhammad, who died in 816 H. He was known as a debater, scientist in the science of kalam, and philosopher. His work includes "Syarh Hikmah al-'Ayn" an explanation of "al-Mawaqif" in the science of kalam, and his famous treatise on "Adab al-bahts wa al-munadzarah" (ethics in research and debate). There are also other names such as⁴⁵ al-Bustami, al-Fanari,⁴⁶ al-Isam,⁴⁷ and his grandson, al-Siyalkuti,⁴⁸ who acts as the author of lectures, footnotes, and reviews for balaghah in this stage. They are all experts in the science of kalam, mantiq, and philosophers who have more work in this field than in the field of balaghah. Therefore, it can be said that the balaghah has been a depository in the hands of philosophers for centuries.⁴⁹

The discussion of figures such as Al-Audhuddin Al-Ijji, Al-Taftazani, and Sayyid al-Syarif al-Jurjani shows the close relationship between the science of balaghah (rhetoric) and the science of kalam and philosophy at that time. These thinkers not only mastered the science of balaghah, but were also deeply immersed in the science of kalam, logic (mantiq), and philosophy. This indicates that at that time, the science of balaghah did not stand alone

⁴² Al-Khulli.

⁴³ Raji M Rammuny, "Al-Jurjānī," *Historiographia Linguistica* 12, no. 3 (January 1, 1985): 351–71, <https://doi.org/10.1075/hl.12.3.03ram>.

⁴⁴ Al-Khulli, "مناهج التجديد في علم النحو والبلاغة والتفسير والأدب."

⁴⁵ He was Alauddin Ali ibn Muhammad al-Shirir Zour al-Bustami, known for his work (i.e. al-Munshif al-Taghr), who died in 871 H. It has a hashiah (footnote) on Sayyid al-Sharif's explanation for the third part of al-Mukhtashar.

⁴⁶ He was Muhammad ibn Hamzah ibn Muhammad Shamsuddin al-Fānārī (and sometimes called al-Fanārī without the letter alif, and biographers differ in the origin of the ratio). He had syarah al-Isagujī, died in 834 H. His grandson, Hasan Jalbi, who died in 886 H., and was known as his grandfather al-Fānārī or al-Fanārī, had a hashiah on al-Mutawwal.

⁴⁷ He was Isamuddin Ibrahim bin Muhammad bin Arabsyahal-Asfarayini, who died in 951 H. His grandson who is known as the grandson of al-Isam is: Ali bin Ismail bin Isamuddin who died in 1007.

⁴⁸ He was Abdul Hakim bin Shamsuddin al-Hindi, who died in 1067 H., and had a rashness towards al-Mutawwal.

⁴⁹ Al-Khulli, "مناهج التجديد في علم النحو والبلاغة والتفسير والأدب."

as a separate discipline, but became part of a broader and deeper intellectual study. For example, Al-Ijji, through his work "al-Mawaqif", not only discussed theological issues (kalam) but also incorporated elements of rhetoric and logic to strengthen his arguments. This shows that balaghah at that time was an important tool in conveying and defending theological and philosophical ideas. Al-Taftazani, through his work "al-Zāfir fī Syarh al-Talkhīs", not only discussed logic but also emphasized the importance of balaghah in clarifying and strengthening the meaning of arguments.

Similarly, Sayyid al-Sharif al-Jurjani is famous for his "Sharh Hikmah al-'Ayn" and his works on debate ethics such as "Adab al-Bahts wa al-Munadzarah". He combined the principles of rhetoric with philosophy and kalam to create a systematic and logical framework for debate. This confirmed the position of balaghah as an integral instrument in the development of philosophical and theological thought. Many philosophers of the time, such as al-Fanari, al-Isam, and others, also wrote about balaghah, which shows that it became one of the main instruments in intellectual studies, especially in conveying complex and abstract ideas. They used balaghah as a medium to effectively communicate philosophical and theological ideas.

Hence, the statement that balaghah became "a repository in the hands of philosophers" emphasizes that balaghah was not just about the aesthetics of language, but also a critical tool used by thinkers to formulate and defend their worldview. In this context, balaghah evolved into more than just the art of language but also became an integral part of a wider intellectual discourse that included philosophy, theology, and logic.

The Influence of Philosophy on *Balaghah*

From some of the figures mentioned earlier, this is a sign of the formation of a relationship between philosophy and *balaghah*. Furthermore, al-Khuli explained that one can find a discussion of color, taste, smell, human senses, fantasy, imagination, mind, and consciousness, through natural philosophy. Whereas from rational philosophy, one can find discussions about causes, effects, and relationships. From the philosophy of literature, one can find a definition of creation, a discussion of it, as well as a discussion of the nature of honesty and lies. Even divine philosophy (theology) has a hand in the discussion of *al-fa'il al haqiqi* (the real subject) with differences in Islamic schools in it.⁵⁰

In essence, philosophical instinct has transcended the literary aspect, this can be seen when philosophers interpret a word, then they will interpret it very 'far'. For example, when Sa'd describes *hadzf al-maf'ul* (removal of objects) in the words of Allah SWT, "ما ودعك ربك وما قلى" (Your Lord has neither forsaken you nor hates you), arguing that it is merely the equation of *fashilah* (the last letter) with the preceding verse "سجا". He argues that this removal does not have any effect, when in fact the effect is very far.⁵¹ The word *وما قلى* is omitted because it is known in the word *ما ودعك*, so it is clear that the object is *kaf al mukhâthab*. Al-Farra 'said the meaning of the verse is *wa ma qalaaka*, but the *kaf* is omitted (*hadzf*). The meaning of *the hadzf* here is: *First* because it is considered sufficient to have the

⁵⁰ Al-Khulli.

⁵¹ Al-Khulli.

first *kaf* on *ma wadda 'aka*. And for the final adjustment of *the verse with al-ya'*. Second, *hadzf kaf* serves *ithlaq* (general), meaning that Allah does not hate you and your friends and those who love you. This includes *I 'jaz lafdzi* because it has been known beforehand the object that was removed, or also included in the category of *ikhtishar lafzhi* which serves to summarize the *lafazh* to provide a lot of meaning.⁵²

The phenomenon was only the initial one that was discovered when the philosophers took over the writing of the *balaghah*. However, this does not include all the influence of philosophy on the *balaghah* that he wants to describe but still needs to be considered. If reviewed further and deeper, it will be found that philosophy and its branches, namely *mantiq* and the science of *kalam*, affect *balaghah* in several aspects, such as: (1) Strong and clear influence is seen at the beginning of the emergence of *balaghah*, (2) Strong influence in its development and the course of *balaghah* study, (3) Strong influence in regulating the line and scope of *balaghah* study, and (4) Strong influence in determining the purpose and purpose of *balaghah* direction.

Philosophical Contributions in the History of *Balaghah* Development

The reading of history is important in this study. Searching, identifying, and analyzing traces of *Balaghah's* writings will be very helpful in determining how and from where this knowledge was born. The history of a particular science can also show the dynamics of that science in various phases of its development so that it can be related to present life, especially if it wants reform efforts.

Based on the tracing that has been done by al-Khuli, the first work written in bayan is *the book Al-Majaz* by Abu Ubaidah Ma 'mar ibn al-Mutsanna who died in 211 H. The first work written in Badi' is *the book Al-Badi'* by Amirul Mukminin Abdullah bin al-Mu'tazz who died in 310 H. The first books written about the science of ma 'ani were separate pages written by al-Ja'far bin Yahya, Sahl bin Harun, al-Jahiz, and others.⁵³ The figures mentioned, such as Abu Ubaidah Ma'mar b. al-Mutsanna, Amir al-Mu'tazz, as well as al-Ja'far b. Yahya, Sahl b. Harun, and al-Jahiz, played important roles not only as linguists but also as philosophers who made significant contributions to the development of the science of *balaghah*. Each of them, with their innovative works, incorporated philosophical approaches in analyzing and developing the science of *balaghah*. Abu Ubaidah, for example, through his book "*Al-Majaz*", not only introduced the concept of metaphor and simile in Arabic but also touched upon the philosophical aspect of the relationship between literal and figurative meanings.⁵⁴ This approach leads to a deeper understanding of language as a means of understanding reality and truth, a theme closely related to philosophy.

⁵² H Jamil, "Corak Linguistik As-Shabuni Dalam Kitab Safwat Al-Tafasir: Studi Aspek *Balaghah* Pada Penafsiran Surah Ad-Dhuha," *Jurnal Pendidikan Bahasa Arab Dan Budaya ...*, No. 3 (2022).

⁵³ Al-Khullī, "مناهج التجديد في علم النحو والبلاغة والتفسير والأدب."

⁵⁴ Rais Abdurrahman and M Fauzan Zenrif, "The Relationship between Philosophy , Balaghah , and the Qur ' an : A Study of Manahij Tajdid Fi an-Nahwi Wa Al-Balaghah Wa at-Tafsir Wa Al-Adab by Amin Al-Khuli . Introduction Philosophy , Balaghah , and the Quran Academics . The Following Are Several Ba," *Jurnal Bahasa Dan Sastra Arab* 04, no. 02 (2023): 47–56.

Amirul Mukminin Abdullah ibn al-Mu'tazz, in his work "*Al-Badi*", presents an analysis of rhetoric that demonstrates the depth of philosophical understanding of the aesthetics of language and the way language can influence thoughts and emotions.⁵⁵ Similarly, al-Jahiz, who through a philosophical approach in his work on ma'ani (meaning), extended the understanding of balaghah into the realm of logic and philosophical argument. Al-Jahiz, known as a philosopher and theologian, integrated philosophical thought into the science of balaghah, thus enriching the analysis of language with elements of ontology and epistemology.⁵⁶ As such, these figures not only contributed to the development of rhetorical techniques but also influenced how balaghah was understood as an intellectual tool in the context of philosophy and logic.

It can be seen that philosophy has a significant impact on the development of rhetoric from two different perspectives, namely from aspects of logic or general philosophy, and from aspects of theology or special Islamic philosophy. When viewed from the aspect of logic, it can be characterized by the translation of Aristotle's work on logic into eight books, namely: *Al-Māqūlāt* or "Catagorias", *Al-Hararat* or "Periermineias.", *Al-Qiyas* or the first stage of logic called "Analotika Protera.", *Al-Burhan* or "Analotika Ustera.", *Al-Jadal* or called "Topika.", *Al-Sufistah* or "Sofistikae.", *Al-Kitabah* or "Rhetorikae.", and *Al-Shi'ir*, or "Poitikae."⁵⁷

At first, these books became a reference for leading philosophers in the study of mantiq, but later philosophers focused only on reasoning and analogy in terms of shurāh (form) and ignored the māddah (material) aspect. As a result, they ignored several books, such as *al-burhan*, *al-jadal*, *al-sufistah*, *al-khitab*, and *al-shi'ir*. They ignore the discussion of these five books except to quote a little to be included in their writings.⁵⁸

As for the first, namely "Rhetoric", Ibn Nadim in his work *al-Fihristells* that there is an ancient translation of the book. Ishaq ibn Hunain,⁵⁹ who died in 298 AH, was the one who translated it into Arabic. The translation has also been translated by Ibrahim bin Abdullah and reviewed by al-Farabi and other scholars. If the book has been translated into Arabic before Ishaq, and Ibn Nadim considers that the ancient translators were people who lived during the time of the Banu Barmak,⁶⁰ then it can be said that the book was translated into Arabic in the middle of the 2nd century AH, or at the latest at the end of that century. That is, the book has been translated before or at the latest along with *the book Al-Majaz* by Abu Ubaidah, which historians consider to be one of the early works in *balaghah* science.⁶¹

⁵⁵ Amalia and Komarudin, "Sejarah Perkembangan Dan Cakupan Ilmu Balaghah Al- Qur' an Dalam Kitab Durus Fi Ilmi Balaghah Karya Syeikh Muayyin Daqiq Al-Amili."

⁵⁶ Abdul Hamid, "Al-Balaghah; Antara Pengetahuan Dan Disiplin Ilmu (Perspektif Sejarah Bahasa Dan Sastra Arab)."

⁵⁷ Al-Khulli, "مناهج التجديد في علم النحو و البلاغة و التفسير و الأدب."

⁵⁸ Al-Khulli.

⁵⁹ Lubis Rohana, dan, and Ridwan, "Tinjauan Historis Gerakan Penerjemahan Pada Masa Khalifah Harun Ar-Rasyid Dan Khalifah Al-Ma'mun," *Jurnal Ilmu Perpustakaan* 3 (2021): 15–33.

⁶⁰ Bani Barmak was the first non-Arab to gain supreme power in the affairs of the Abbasid government. Haidar Putra Daulay, Zaini Dahlan, and Yumita Anisa Putri, "Islamic Civilization and Thought in the Abbasid Period," *Edu Society: Journal of Education, Social Sciences and Community Service* 1, no. 2 (August 11, 2023): 228-44, <https://doi.org/10.56832/edu.v1i2.63>.

⁶¹ AminAl-Khuli, *Manahij Tajdid Fi Al-Nahwi Wa Al-Balaghah Wa Al-Tafsir Wa Al-Adab*.

The second part, namely "Poetics", or *al-Shi'ir* was translated later than the other books. This is because the book was translated by Abu Bashir Matta bin Yuhanna, who died in 328 H. Therefore, the book is included in the 4th-century Hijri translation, or at the latest from the late third-century translation.

In Egypt, there can be found a summary of the book of Rhetoric and a summary of poetry by Aristotle in *the book al-Shifa* by Ibn Sina. These two summaries are found in the fifth part of *Al-Shifa's* book. The manuscript can also be found in Greek and its translation in Latin, and modern European languages with various variations. Based on the original text "Rhetoric" by Aristotle, it can be seen that he has discussed almost all aspects of *balaghah*, or at least various types of aspects that exist in the 3 branches of *balaghah*. For example, in the introductory chapter on rhetoric, Aristotle discusses *fashahah* (eloquence), *gharabah* (strangeness), *al-likeal-fakhimah* (majestic expression), and *muthabaqah* (compatibility).⁶²

Among the discussion of the science of ma 'ani, several topics can be found including the use of nouns and verbs, the use of the word *musytarak*, synonyms, plural and singular, as well as the use of the plural as a single substitute and *ijaz*, *ithnab* both in sentences and expressions. The discussion of the science of bayan includes: *isti'arah*, conditions of *isti'arah*, *isti'arah ghairu muthabaqah*, function of *isti'arah* in expression, *tasybih*, and how to apply it, as well as the relationship and difference between *tasybih* and *isti'arah*.⁶³ In addition, there are examples of *directionality* from the sayings of Greek writers and orators such as Homer, Plato, Pericles, and Demosthenes, and he also lists *kinayah* (figurative) and other things.⁶⁴

The discussion of *badi'* which Aristoteles discusses is on the aspects of *taqsim* and plural in meanings, *al-mubalaghah*, *ittizan* (balance) in prose and poetry, and the difference between the two and *jinah* (similarity of two words in pronunciation, but different in meaning) and poetry. In addition, Aristotle also studied *uslub* (style of language). The study is not included much in Ibn Sina's Arabic summary, although it is very important. Aristotle explains various aspects of language style, including its value, clarity, specific characteristics, boring and varied language styles, the richness and simplicity of language styles, differences between written and spoken language styles, poetry language styles, and prose language styles, as well as differences in language styles based on topic differences and others.⁶⁵ All studies as Aristotle's work have been embedded in the thinking of the Arabs at the end of the 2nd century Hijri, when they studied it within the scope of mantiq science, and this was enough to explain the impact of mantiq science on the *balaghah* and its development.

Longstanding philosophical claims say that Aristotle's rhetoric and poetry have inspired Arab poets as well as works of the golden age of Arabic literature. This is confirmed by Dhiya al-Din Abu al-Fath bin al-Athir in his book "*Al-Matsal al-Sair fi Adab*

⁶² AminAl-Khuli.

⁶³ AminAl-Khuli.

⁶⁴ The practice of rhetoric actually existed before this science was established on its own. At that time, rhetoric was the main tool to facilitate and achieve communication goals. With rhetoric, philosophers, as mentioned above, have the ability to spread their knowledge and thinking. Gentasari Anwar, *Practical Rhetoric, Technique and the Art of Speech* (Jakarta: Rineka Cipta, 2003).

⁶⁵ Al-Khulli, "مناهج التجديد في علم النحو والبلاغة والتفسير والأدب."

al-Katib wa al-Ray'i", he explained that the concept of rhetorical meaning had existed from the beginning, and the first to study or discuss it were Greek philosophers.⁶⁶ He also emphasized that the maturity of the concept/meaning of this rhetoric was not very influential so it then limited the Arab poets in their work. Furthermore, non-Bedouin Muslim poets did not have the same opportunity as Bedouin poets to learn rhetoric directly from the Greeks. On this basis, they argue that contemporary Muslim poets learned from the Greeks, by denying that they had their knowledge of it, such as Abu Nawas, Muslim bin Walid, Abu Tammam, Al-Buhturi, Al-Mutanabbi, or other prose writers such as Abdullah bin al-Mu'tazz, Al-Sabi', and others.⁶⁷

Although the above argument feels al-Khuli is too arrogant and denies the influence of Greek literature and philosophy on Arabic literature, what he wants to convey is that the influence of *Aristotle's balaghah* and his poetry, or the influence of philosophy in general, is a long-standing thing in Arabic literature. In addition, the influence of this philosophy is not only limited to debates about language proficiency or literary problems but also includes an understanding of divine verses (theology).

CONCLUSION

Amin al-Khuli's renewal of the science of *balaghah* opened up a wider discussion on the history and development of this science, often leading to pro and con debates. One important aspect of this debate is the influence of philosophy and kalam science on Arabic *balaghah*. With the growing number of Arabic literary works produced by philosophers of kalam, as well as the translation of Aristotle's works into Arabic, the influence between philosophy and *balaghah* became more apparent. The logical methodology introduced by philosophy, especially Aristotelian, made a significant contribution to developing the analytical framework of Arabic *balaghah*, especially in the Islamic context. Regardless of the debate on the preceding influence, both philosophy and Arabic *balaghah* have influenced and enriched each other in the history of the intellectual development of the Islamic world.

Research into the relationship between philosophy and Arabic shows that Arabic is not only a means of communication, but also has a deep philosophical dimension. Philosophy provides a logical and methodological foundation for analyzing language, while *balaghah*, as the art and science of effective language use, strengthens philosophical arguments in the context of kalam and Islamic thought. This relationship includes ontological (about existence), epistemological (about knowledge), and axiological (about value) aspects, which places Arabic within a broader philosophical framework. Thus, *balaghah* is not only understood as mere rhetoric or language aesthetics, but also as an

⁶⁶This statement is in line with what was stated by several previous researchers, who stated that Greek philosophy had first introduced and studied rhetoric as an early science that influenced the communication process. See more: Yaniah Wardani and Umi Musyarrofah, *The Rhetoric of Da 'wah Dai in Indonesia*, ed. by Vini Hidayani (South Tangerang: Adabia Press, 2019); Ahmad Tamrin Sikumbang, "Contribution of Western Philosophy to Communication Studies," *Analytica Islamica* 2, no. 1 (2013); Akhmad Agung Syahputra, "Philosophical Analysis: Aristotle's Rhetoric in Improving the Ability of Public Speaking and the Relevance of Learning," *JIM: Scientific Journal of Historical Education Students* 7, no. 1 (2022), <https://doi.org/10.24815/jimps.v7i1.16162>.

⁶⁷ Al-Khulli, "مناهج التجديد في علم النحو والبلاغة والتفسير والأدب."

important tool in constructing and conveying theological, philosophical, and logical ideas in the Islamic intellectual tradition.

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